The palaces, the Wazir's house, and the 100 guest house are fitted with
365 electric light generated by a petrol engine. The system is continued along the water front as far as Sultan 'Umar's mosque.

365 The town water supply in Shihr is brought in a covered aqueduct
312 from Tubala, 6·7 miles away. There are many springs at Tubala, most of which are hot, and a number are heavily impregnated with sulphur. The reservoir for the Shihr water supply consists of a large open tank which is fed by an open channel from the spring. As in the case of Mukalla there is no sort of protection. Shibam draws its water supply from wells, for the most part in the suburb of Seheil. The water is slightly brackish. The rest of the country depends on wells, springs, rivers, and rain cisterns.

Educational Activities.

658 In Mukalla there are three Government schools (two Arab and
871 one English), and at least three private schools. In addition to these Arab schools Yusuf Sherif, the principal Indian merchant and
754 Collector of Customs, maintains a private Gujerati school in which there are 42 boys and eight girls at present. There used to be schools in every mosque, but Sultan 'Umar suppressed them and ordered the boys to attend the Government schools. However, despite this prohibition I understand that a few maintain a precarious existence.

871 The larger of the Arabic schools, Al Madrassa al Khariya as Sultanja had been in existence for four years at the time of my visit and had twelve classes: *Hijar*, or Elementary, four classes; *Tahdir*, two classes; *Daraja Awal*, First standard, three classes; *Daraja ath Thani*, Second standard, one class; *Daraja ath Thalath*, Third standard, one class, *Daraja al Arb'a* Fourth standard, one class. A Fifth standard was to be added shortly.

On the register there were 290 to 300 boys aged from six to 14 and even 16, and perhaps older. On inspection the attendance at the various classes was as follows:—

Hijar		56
Tahdir 1		20
2		31
Daraja I.—1		32
2		20
3		27
Daraja II		12
Daraja III		13
Total exclusive of the Fourth standard ...		211

The staff consists of a *Mudir* or Principal, a *Murakib*, who is responsible for the discipline of teachers and boys, and 12 teachers. There are nine class rooms, the four classes of *Hijar* sitting in one room. Up to *Daraja* I the boys sit on the floor, after which they are at desks. The school is closed on Fridays and on the 'Id days which are as follows: 'Id al Hajj, five days, 'Id al Fitr, five days, 12th Rabi' Awal, Maulad an Nebi, one day, 29th Ramadhan,

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Literacy

873 212 Measures to deal with adult illiteracy are extremely meagre. In the Western Protectorate there are none; in the Eastern Protectorate 17 centres were opened in 1947, but these dwindled to eight during 1948 on account of non-attendance of pupils. They represent an average attendance of 230.

It is impossible to estimate the number of literates turned out by the small independent Quranic schools which exist throughout the Protectorates. The number of pupils attending schools supervised by Government or local government authorities was in the region of 4,300 in 1948; in 1939 it was not more than 100.

Expenditure

652 The total amount of money expended on education in the Protectorates (including scholarships abroad) was in the region of £38,110. It comprised the following approximate amounts:

	£
From His Majesty's Government funds, including £1,664 on scholarships in the Sudan	13,200
Mukalla Government (including about £760 on scholarships in the Sudan. This is 10 per cent of the total state expenditure)	18,190
Lahej State, including considerable financial assistance from Egypt	5,500
Other local governments in the Western Aden Protectorate	1,220
	£38,110

Summary

871 794 From this brief review it will be gathered that educational provision in the Protectorates is extremely meagre and development over the whole area apparently slow. It is therefore only fair to point out that until 1937, with the exception of the Aden Protectorate College for the Sons of Chiefs started in 1935, there was no Government provision or supervision of education in the Protectorates. It would not be true to say that there was no education in the Protectorates before that time. It existed rather haphazardly, maintained by private individuals, trusts and associations and by a few local chiefs; but its bias was almost always entirely religious, just as the mosque was nearly always the village school and the Imam of the mosque the village schoolmaster.

In the part of the Eastern Protectorate loosely called the Hadhramaut, and particularly in the towns of Seiyun and Tarim, this traditional religious education reached a highly advanced stage about a century ago. It produced a body of men, drawn mainly from the Seiyid class, who were well read in Quranic studies, Sharia law and in the Arabic language. These men travelled widely in surrounding countries, spreading Islamic culture and gaining a reputation for the Hadhramaut as a center of religious education.